Negro and Radicalism - 1936

BAN RADICALISM.

CERTAIN OF THE BRETHREN of the North, East and even far west seem to be awaking to the fact that radicalism, regardless as to what it may be applied will prove destructive in the end. Conservative thinking and action is far more effective and preferable under all conditions.

Editor Fred R. Moore, veteran founder of the old established New York Age, is the latest to direct a broadside in the form of a denunciation of certain radicalism exhibited by Negro Harlemites as they seek to bring about the dismissal of white instructors in Negro schools, especially those who exhibit race prejudice. While Editor Moore is perfectly right in discouraging the employment of hostile or radical methods that may serve to arouse race hatred as effort is put forth to establish Negro leadership for Negroes, certainly he should not give expression to a single word of protest to any movement designed to give employment to well prepared Negro educators as teachers of Negro youths in the schools, especially public schools.

The situation that obtains in many of our states wherein boards of education positively refuse to employ Negro teachers in their schools, offers the most flagrant inconsistency and the rankest sort of injustice imaginable.

The matter is considered for the most part from an economic standpoint. Every year, young Negro men and women are turned out as graduates from leading educational institutions of our land, by the hundreds. A vast majority of these pursue courses that prepare them to teach. If white people are to be given the positions as teachers of Negro youths, just where will these prepared Negro educators find employment? Certainly, it will be the height of folly to even think of their gaining positions as instructors of whte children, for think of what happened in San Diego, Calif.

Recently, according to press reports from that city of the far west, the Ministerial Alliance and a local post of the American Legion, made up of Negroes, launched a campaign to bring about the placing of Negro teachers in the schools of that city. A committee waited upon the superintendent of City schools and presented to him a request of the organizations they represented, seeking the appointment of Negro teachers.

"Visit the principals and see if there is one who is willing to accept a Negro teacher on his faculty," the committee was advised. They made the rounds and invariably they were given an emphatic "No" for an answer, and a majority seemed to regard the idea as being ridiculous.

When the committee returned to the superintendent with their report, the superintendent is said to have queried, "Why do you want Negroes to teach? Why don't you encourage Negroes to go and do something else?" He declared that he would make no such appointments and stated that the board of education would back him up in his position.

Negroes of San Diego tell that there are hundreds of Negro pupils in the schools and relate incidents wherein the use of the offensive terms "darky, Sambo," and the like are common on the part of the whites. Negro students who express a desire to take a teachers course are advised not to do so, as there is nothing for a Negro teacher to do in California.

This state of affairs is not only peculiar to California, New York and certain other states, but even now, in public schools of Richmond, Virginia, attended wholly by Negro children, white principals are in charge, and a campaign has recently been launched in that city to bring about a change to Negro principals.

If Editor Moore, with his influential New York Age, had inaugurated a campaign long ago designed to create sentiment favoring the appointment of Negro teachers for all Negroes, the Negro racial group would be far better off financially, and without a doubt, race pride would have developed sufficiently to have placed Negroes much farther up the ladder of progress.

Ban radicalism, alright, but don't hinder progress by discouraging right, justice and consistency!

Negro and Radicalism-1936

14 REASONS WHY I AM NOT A COMMUNIST!

Recently I sat talking to a friend of mine who operates a thriving business and our conversation drifted into my saying, "Communism is no solution for the Negro problem." She promptly stated, "I am a communist." I asked pointedly, "Are you sure?" She very spiritedly came back at me—"I am." "Well," I began, "I don't believe you are, in spite of what you say. Listen closely to a question I'm going to ask you." She was balked—"O. K., Shoot."

I said in substance, "You worked hard—your husband worked hard. And you haved your earnings together. You both eventually decided you wanted to build a home and furnish it comfortably—for yourselves. You decided you wanted to open your small business and operate it under your management, while your husband continued in his present employment until his retirement—hoping that in the meantime you would have paid for the equipment, established a self sustaining and going concern, so that upon your husband's retirement he could come into the business with you as a sort of supervisor and you both employ yourselves and others at a living wage.

"Now, you have some employees who have been with you for quite some time. When they made application for employment you told them what you could pay—you told them that you knew that what you could pay was not what you would like to pay. And further that when things got better you would pay more.

"After this, they agreed to work for you. You paid them what you promised. If they spent it unwisely, you felt it their affair. You have been kind enough to congratulate and favorably recommend the deserving ones when they thought they had found something better. They came into your employment of their own free will. They have been at absolute liberty to quit or retire at their own discretion.

"Now, suppose after a lot of hard thinking, working day and night, scratching your head and worrying, plus untold sacrifice, in meeting rent, light, water, equipment, maintenance and competitive responsibilities, the equipment has been paid for, the credit of the business has been established, your home has been built, furnished and paid for. Monday morning you approach your place of business and find all the employees, including a boy you have occasionally given jobs cleaning up the place—times when it actually did not need it—you having given them the extra wo k just to help them get a bit of needed change to keep from robbing them of their initiative and self respect, you find them demanding that the stock of the business be divided equally between you and them. And that in as much as your earning has been invested in a home that it also be divided equally, lock, stock and barrel, between all of you. Notwithstanding that very often your only reward at the end of many weeks, was the "honor" of being called the owner, I ask you, would you agree to their demands?" Before she could ansyer, I said, "If your answer is 'Yes, I'd agree to their demands,' then I am willing to agree with you that you are a communist, for that's what communism means."

My "confessed communist" shot back at me, "Oh, no—I didn't know that's what it means to be a communist."

I followed with, "I didn't think you really knew what being a communist meant—I am surer now that you are not one, and couldn't ever really be one.

Another well read friend of mine who probably would vehemently protest the possibility of his openingly confessing conversion to communism, jumped me recently with what struck me as indicative of his falling for the communistic philosophy. Said he, "There are three major things in the world—one of those is land. Land is a free gift from God. Since it is free, I think all men should share in what comes from the land equally." I said, "You are wrong, I believe men should share in what comes from the land according to their ability plus efforts to bring forth treasures from the bowels of the earth. If by hard work, concentration and thinking you bring more from the land I think you should have more than I if I lacked the application of industry, thinking and concentration upon my opportunity to produce."

My friend's only retort to that was, "Oh, that's the way you peanut economists think."

With regard to the accumulation of wealth, he held up Henry Ford. "Look at Ford with his billions, while there are millions without the ordinary things of life. It is plain that he either has underpaid his workers or has overcharged for his cars and parts—I do not believe men should be allowed to have that amount of money—their wealth should be limited."

Right there, I had to cut him short by saying, "It isn't true that Ford must have built up his wealth by underpaying his workers or over charging for his automobile products—I have no fault to find with men because they build up a great fortune or are paid large salaries—I feel that far more of our great minds are underpaid than overpaid. It is not how much money a man makes or has, but the USE he makes of his money."

I was surprised at how choked he looked when I told him to think of HOW Ford is USING his money instead of how much he has.

While he seemed to be experiencing difficulties in clearing his choked brain and silent tongue—I suggested that the value of a Ford Automobile or anything else can not be properly determined by thinking of what it cost the manufacturer to produce or the purchaser to own, but by the use the product is put to. I suggested one man might pay $20.00 for a second hand car and so use it that it would be the means of his making $2,000.00 or pay $5,000.00 for the latst model and so use it to destroy himself and others by wreckingly wrapping it around a telephone pole.

What my "against great wealth" friend advocated is communism in its purest sense. He thought he believed what he said, but he had no conception of the real meaning of his statements.

You see my second reason of WHY I AM NOT A COMMUNIST.

OTHER REASONS WILL BE STATED NEXT WEEK.

LYNCHBURG, VA.
ADVANCE

FEB 11 1936

NEGROES AND COMMUNISM

A Baltimore Negro addressing a group of his own people a few nights ago very pertinently pointed out that the American Negro can receive no benefits from embracing communism. He remarked that the truest friends of the colored race were men and women who are the targets of the communists. The Americans who have contributed large sums of money to erect schools for the instruction of Negro boys and girls have done far more for the race than the extremists who have sought to interfere in such affairs as the Scottsboro case in Alabama.

The amount of communistic activity going on among the Negroes of the United States is a matter of doubt. That in some of the centers of Negro population in the larger cities agents of the Reds are attempting to recruit Negroes is not to be disputed, but we are confident that the vast majority of Negroes will not be misled by the deceptive propaganda. Certainly, little, if any, headway can be made in the south where the Negro appreciates who his real friends are.

DRISCOLL CRAFT'S THIRD AND FOURTH REASONS AGAINST COMMUNISM

OUR NEGROES—A Negro woman of very light complexion, mother of two small girls whose father is rather dark, bought her two girls, Negro dolls for Christmas. The two little girls were tickled pink over their dolls—the mother was very satisfied—her kids were Negroes, they wanted Negro dolls, she bought them and everybody seemed satisfied, except a young woman teacher in one of our high schools. She whispered—oh, so "I understandingly" to the kids' mother—"Why did you buy Negro dolls?" The mother was surprised and did not say she did it because their father wanted it, but told her that she had never understood why Negroes bought white dolls for black children. And that she would not think of doing a thing like that.

Here is one thing that is wrong with our education. No Negro has a right to teach other Negroes if he is not proud of the fact that he is a Negro, and does everything he or she can to make every Negro child just as proud of his race as other people are of their races. One of the great hold backs to the Negro race today, is that group of Negroes within the race, who are not really Negroes, but who are not allowed to light anywhere else, but among Negroes who are forever and eternally trying to be everything he or she can, but what he is, and should be, and will always be a NEGRO. All these Negroes we have within our group who want to be everything but a Negro, should be promptly thrown out of the Negro race, by the Negro who is a Negro because God made him one and who is quite satisfied with God's work—who wants to make not one bit of change in it, but make all the improvement possible.

I don't blame a lot of white people for thinking that a lot of Negroes are dangerous—that social equality is the uppermost thing in their minds. Every time you turn around you are face to face with some Negro who wants to be white. I get so sick and tired of most of our writers and climbers, I hardly know what to make of it all. You pick up one of our magazines, a goodly number of our newspapers and all the wailing and nashing of teeth in so far as the race is concerned is about some "difficulty" some of our people have trying to become white. How can any white nation be so worked up over taking us into their hotels, clubs and what have you, for any reason whatsoever, when all those pounding at the exclusive doors of white people are people who are running from their own race. Any white man or black man who thinks his own people are not good enough for him is not fitting for safe association with others.

I had far rather be among my own people than among those of other races. I'll never make one bit of cry about discrimination in trains and other public places, so long as I get just as much for my money as is given the other fellow for his—and I am sick and tired of "Negroes" who are hot and bothered on account of their being Negroes.

The race is not going to go anywhere but to hell as long as we have teachers teaching our children, preaching to them that they should be ashamed of the fact that they are Negroes and to put forth every effort they can to be something else. The white man is not going to grow in respect for the Negro as long as he knows that he wants to be white more than anything else and that he spends millions each year trying to whiten his thinking, skin and place in the social and racial scheme of things.

Every Communist who comes along wants to show you, the Negro, how equality and justice may be obtained by forcing others to accept the Negro socially whether they want to or not. That isn't fair. If I want to force a man to accept me on equal terms agains his will, I automatically admit that the other man is my superior. To inforce any superior man to accept an inferior man works a lowering of the superior man's standing—brings it down to the level of the inferior—that sort of thing is Communism in the embryonic stage.

Now mind you I am not saying that all is well with any group. But I do say, I do not want any people or condition forced upon me that will reduce my present standing. And I don't want to be forced upon any one or force any one to accept me, in any way, that will reduce their standing. I want to climb and I want to lift as I climb—that is all that I desire of others—be they white or black. And I realize, that in many ways, there are many blacks and whites who are superier to me. And that here and yonder you will find that I have it on many others in one or two commendable points.

There is day and night—there is up and down—there is white and black—there is cold and heat. And God made them all that way. I don't want to change the work of God. I think all His works, work for beauty, variey—crosses and crowns—struggle and reward. The man who teaches against that in any way to my mind is a first grade teacher of Communism, whether he knows it or not.

The Communists say there is no God—therefore they seek to destroy everything predicated upon faith in God and his handiwork regardless to whether by fair or foul means as is laid down in our Holy Bible.

My grand mother BELIEVED that there is a God—she told me so. And she siad that her freedom came as an answer to her prayer to that God that she knows lives, rules, and will take care of his own.

The Communists, with their disbelief have done nothing constructive, but seek to tear down all that the best people think is fine and just.

Harriet Croft, my sainted grandmother, lived for 126 years. She came here a slave. She appealed her case to God—she did not want to be white—she was proud of her race and she believed in her race. The freedom she prayed for came to her without confiscating or destroying anything that belonged to any one—she left me believing in God—in her—in the Negro and humanity.

Her example and the lack of race pride on the part of the teacher referred to in the first paragraph are my third and fourth reasons on "Why I Am Not A Communist."

OTHER REASONS WILL BE STATED NEXT WEEK

BALTIMORE, MD.
EVE. SUN

FEB 10 1936

Not Fooled

Dr. W. E. B. DuBois, Negro leader, in a speech here yesterday declared that communism as a means of advancement for the American Negro is to him only "a pain in the neck." What handicaps the Negro, he points out, is not political or economic theory, but race prejudice; and if all the whites in the country were converted to communism tomorrow, that wouldn't alter their race prejudices.

More than that, he observed, the most active friends of the Negro so far have been members of what Communists call the oppressor class, which is to say, rich capitalists. The Rockefellers and Rosenwalds, building schools all over the South, have done more for the real advancement of the Negro than the Communists have accomplished by intervening in such affairs as the Scottsboro case.

These are indubitable facts. Yet it is so easy for a Negro leader, facing stubborn obstacles, to believe that a change of political and economic theory would solve his difficulties, that when one refuses to be blinded he deserves particular credit. If Dr. DuBois spoke truisms, they were truisms not easy for a man in his position to remember. The speech was evidence of a pretty level head.

Negro and Radicalism - 1936.

Negro Congress Doomed to Failure Under Leadership of Radicals

Dr. Thompkins Sees Congress As Just Another Communist Organization, If That Party's Members Continue To Dominate its Policies

Dr. William J. Thompkins, recorder of deeds, and staunch Democratic leader, in a statement expressing his opinion of the National Negro Congress which recently adjourned in Chicago, termed the adoption of the resolution condemning the Fascist Party, the Liberty League and the Hearst newspapers, the most astonishing work of the congress.

"The large attendance of the Congress," Dr. Thompkins said, "was perhaps made possible through the announcement in the New York Times by Hamilton Fish that he would appear before the convention on behalf of Senator Borah."

Fish Brought Crowd

This statement representing the candidacy of Senator Borah was the cause of the so many friends of other aspirants for the Presidency, Dr. Thompkins said.

Declaring that the Communist Party was in "marked evidence" Dr. Thompins said that their placement on the program for key speeches each night; their large representation on the committees, and their undisputed control over the press room, gave evidence of their dominance in the Congress.

"If their influence is to continue the congress will ultimately become just another large Communist organizaton, as other political interests will be outnumbered," the recorder said.

Communist vs. N.A.A.C.P.

"There were present a large contingent of the Communist Party who felt that when W E. B. DuBois withdrew from the N.A.A.C.P. and took a position diametrically opposed to the position maintained in that organization, the N.A.A.C.P. lost its sting; and that hey were therefore reaching out supporting an organization that had imbibed the old spirit of the N.A.A.C.P.

"If the spirit, intent and purpose, continue, it is the opinion of many that its principles will prevail; if not, that the spirit of the Communist will prevail," Dr. Thompkins observed.

If that spirit continues to prevail, according to Dr. Thompkins the radical group of the N.A.A.C.P. will be displaced and forced to a subidiary position to that of the Communist group.

May Grow

"If the purpose as intimated by the conservatives is carried out and they are permitted to exercise the soverignty of conserving the peace, guarding the destiny and controlling the course of the Negroes of America, the National Negro Congress is destined to go forward. If not this will be just another Communist organization fighting in its own methodical and clearly defined way," the recorder concluded.

Catholic Priests Launch Fight Against Communism Among Negroes

Catholic priests in Philadelphia met last week to begin a fight against Communism among Negroes.

PHILADELPHIA—Plans for a determined fight against the inroad of Communism among Negroes through the United States were made last Wednesday when a group of 16 prominent Catholic clergymen met at St. Peter Clavers Church.

Denouncing Communism as one of the most "grave and serious dangers" confro ng the American Negro today, a program was outlined designed to offset whatever advances Communism has made within the Negro group, and to stem its further growth.

To this end, it was announced, the radio and the religious and secular press will be employed.

A vigorous fight will also be launched by members of the committee of clergymen, many high figures in Catholicism, to open the doors of all Catholic schools and colleges to Negroes.

"The Catholic Church is the only church whose principles stand for absolute equality and justice for the Negro," said Rev. C. A. Roach, Rector of St. Peter Clav-er's.

A group of clergymen, organized for two years, has as its purpose increasing the interest of the Catholic clergy and Catholic congregations in the welfare of Negroes.

The group meets every three months in various sections of the country. The chairman of the group is Rev. Augustine Walsh president of the Catholic University of America. Other officers of the group are Rev. John LeFarge assistant editor of America, a Catholic publication.

Among the prominent Catholic figures in attendance were: Monsignor Corrigan, bishop-elect, and Rev. James M. Gillis, editor of the Catholic World.

Chattanooga, Tenn.
NEWS

FEB 13 1936

To Ch... Unrest

MANY Sou... erners sense the danger of agitation and unrest in this section within the next few years. Nor is their feeling about it altogether without basis, a fect which makes some recent advice of the Birmingham *News* of particular significance.

"The best way," our Birmingham contemporary suggests, "to prevent unrest and possible revolution is to eradicate the fundamental cause of that unrest. Those interested in preventing the spread of Communism among Negroes in the South realize that the best weapon they have is education. They know that any effort at coercion would be stupid and suicidal, but by bettering the lot of the objects of the Communist agitators, advancement can be made."

To illustrate its point, the Birmingham paper quotes from an address which Dr. Wilson Gee, director of the Institute of Social Research at the University of Virginia, made to the Annual Conference of the Association of Southern Agrictultural Workers. Dr. Gee termed farm tenancy a breeder of revolution, and pointed out that the best way for the South to check such inimical agitation was to eradicate the evil. "Economic enslavements," such as farm tenancy is in fact, are highly dangerous. "Do away with farm tenancy," he urged, "if you want an antidote to revolutionary agitations."

This is intelligent diagnosis and prescription. The Bankhead tenant farm bill, passed by the Senante last year and now before the House, is aimed to do precisely that—to relieve the cause of revoluntionary agitation here in the South. As the Birmingham *News* pointed out, if we really wish to remove one of the worst cancers in American civilization, this measure "offers the most logical program yet submitted and should be passed at the earliest possible moment."

Montgomery, Ala., Advertiser
February 28, 1936

NOT FOOLED

Dr. W. E. B. DuBois, Negro leader, in a speech here declared that Communism as a means of advancement for the American Negro is to him only "a pain in the neck." What handicaps the Negro, he points out, is not political or economic theory, but race prejudice; and if all the whites in the country were converted to Communism tomorrow, that wouldn't alter their race prejudices.

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NORFOLK, VA.
LEDGER DISPATCH

APR 11 1936

Negro Leaders on Communism

It is a matter of everyday knowledge, certainly here in the South, that representatives of Communism, if not of Russian Communism, are persistently engaged in an effort to enlist Negro members and Negro workers. Some success is meeting the effort, too, because underprivileged men and women are told that the existing order will be upset and that they will almost miraculously benefit from its overthrow—and some of them believe it. If Communism were to prevail, the existing order would be upset, of course. But that the Negroes would benefit from the overthrow of the existing order, from the destruction of the fundamentals of our government, from the establishment of a dictatorship—no matter what the name of the dictatorship—is so fantastic and so cruelly false that a number of the thinking leaders of the race are losing no opportunity to combat the Communistic effort. In the last issue of the Norfolk Journal and Guide, for illustration, were printed an editorial on the American system and an article by the well-known Kelly Miller. In the editorial appeared this warning:

Only the American Constitution, the United States Supreme Court, and our republican form of government can save the Negro from such a fate in the United States as the Jews have met in Germany. If a dictatorship should come to America by chance, the Negro would suffer a fate equally as cruel as that of the German Jews.

In the article, is this:

The Constitution means more to the Negro than it does to the white man. The Constitution did not give the white man his freedom; free white men made the Constitution. It did not make him a citizen, or give him the franchise; self-enfranchised white citizens wrote the Constitution and conferred upon the Negro the same privileges which they themselves enjoyed. To the Negro, indeed, the Constitution is the savior of life unto life and of death unto death. "It is the ship, all else is the sea." To turn his back upon this sacred instrument would be a modern instance of ingratitude like that of Shakespeare's thankless child. The counsel of Communism is the counsel of death, and the Negro who is deceived thereby is not wise.

We wish all the Negroes who are being befuddled by the specious arguments and glowing promises of Communist agents could read or hear the words of their leaders. If they could they would realize, whether literate or illiterate, that the Negro who turns Communist is an even bigger fool than the white man who does.

Five Years of I.L.D. in Harlem

By FRANK GRIFFIN

THOUSANDS of the people of Harlem were standing near a microphone on Seventh Ave. in 1931 listening to speakers reciting the case of Nine Negro lads, the Scottsboro Boys. That incident marked the real beginning of the International Labor Defense in Harlem.

Then, only a few people led by William Fitzgerald, brilliant young Negro organizer, were actively carrying on the work. Few people in Harlem knew of it before then. But the Scottsboro case stirred the people into action. If that were the type of work the I. L. D. did they wanted to know more about it. They wanted to help the Scottsboro Boys. They wanted to join the struggle for freedom for these boys. They began to open their eyes to the conditions around them. The Black Giant of Harlem began to struggle against the chains that bound him.

These days of 1931 and 1932 are pages of history in the defense of Negro rights that will never be forgotten, for it was then a new defense was born, or rather it seemed new. Years of regregation, denial of civil rights in Harlem, subtle and open intimidation, wanton brutality by the police made the people ready to do battle against their oppressors.

Negro and white in the same organization fighting for Negroes was something "to be watched." Memories of the Freedmens Bureau and the promises of the Republican Party during the Civil War were recalled. Memories of broken promises and broken hopes. Yes, the Negro people were bitter and armed with the courage of their fighting traditions.

"Beware of the Greeks bearing gifts," was the way many misguided speakers put it. Ministers and leaders warned against it, fought it, maligned it, tried to ostracize and kill it. That was Harlem in 1931 when the Harlem Section of the I. L. D. was born.

* * *

BUT the I. L. D. was in Harlem to stay. It began to organize mass demonstrations for the freedom of the Scottsboro Boys. The marches and the meetings began to grow. The people of Harlem began to see that this was not a revival of a "Freedmans Bureau" or "Greeks bearing gifts." They began to understand through the action and work of the young Harlem I. L. D. that it was fighting for the equality, civil rights and other issues pertaining to the Negro with an understanding that unless all the Negroes had their rights, no one else would have them. Then came the great struggle in defense of the right to organize for jobs, the defense of the rights of the unemployed. This struggle reached its peak in the Spring of 1935 when the I. L. D. forced the release of all those workers framed in the struggle for jobs at the Empire Cafeteria, at 125th Street and Lenox Avenue. Its members were the leaders in that struggle which resulted in the placing of six Negro workers in the shop.

Then the March 19 events of last year when the wrath and anger of the people of Harlem broke out against the discrimination and jim-crow oppression. In these events many were arrested. Lloyd Hobbs, 16 year old school boy was murdered and others brutally beaten. Hearst called it a "race riot" and attempted to pin the blame on the Communists and "radicals" in Harlem.

Mayor Fiorello LaGuardia was forced to set up a commission to investigate conditions in Harlem hoping to place the blame on Communists and send four Young Liberators, members of a club of youth in Harlem to long terms in jail. But this commission was forced to report the opposite largely because of the good work of the I. L. D. attorneys and others in exposing the horrible conditions in Harlem.

* * *

THE I. L. D. fought it out and freed all the defendants. Many of the leaders of Harlem because of the tremendous esteem for the I. L. D. and because the Black Giant of Harlem had whispered, have come to look upon the I. L. D. in Harlem very much differently than in 1931.

Yes, we have made mistakes, but on the basis of our mistakes has come better understanding of the problems in Harlem through five years of experience.

Today a Provisional Committee for Defense of Civil Liberties has been set up comprised of the International Labor Defense, New York Civil Liberties Committee, N. A. A. C. P., Musicians Local 802 of the A. F. of L., Dr. Frazier Miller, Mr. Wallet of the Counsel on West Indian Affairs, The American Friends of the Chinese People, Assemblyman William Andrews, and the League for Industrial Democracy and many other organizations coming in daily to the committee which is sponsoring a conference on Civil Liberties on May 23 at 1 p. m. at the Renaissance Casino, 138th Street and Seventh Avenue.

This is a far cry from 1931 but much must yet be done. It has been hard in the past and with Harlem's 650 members mostly unemployed as Harlem is the hardest hit section in the crisis, we are moving forward. But the same stamina that brought the I. L. D. to the place in Harlem it now enjoys will be put forth in the future. With hundreds of people coming into the I. L. D. center at 326 Lenox Avenue daily it has become entirely inadequate to meet the demands. Finances have been one of the most harassing problems of the past five years. We have started a drive to raise $500 by May 2 to carry on and we feel sure that all those who believe in civil liberties and Negro rights will help us raise it. So do your bit.

A gala celebration has been arranged at the Dunbar Palace at 2389 Seventh Avenue on May 30, 9 p. m. with an all star Broadway program—Angelo Herndon and Mike Walsh, former District Organizer of the I. L. D., will be the guests of honor.

Yes, we will celebrate on Memorial Day and start out anew, fighting, organizing the United Labor Defense. Our efforts will be crowned with success in the struggle for which Alfred Levy, Gonzales, Lloyd Hobbs, Al Turner and many others gave their lives — a powerful Labor Defense for the people of Harlem. Then the Balck Giant that is Harlem will have broken another link in "his" chain of brutal oppression!